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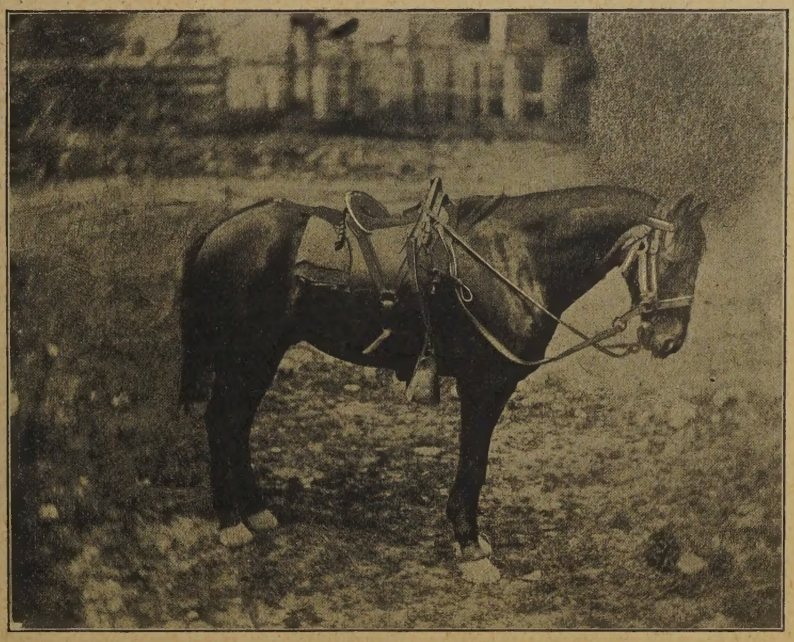
UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVI. CHICAGO, OCTOBER 4, 1900. NUMBER 5



"FRANK WOOD."

See pages 31-35—JESS; BITS OF WAYSIDE GOSPEL, by *Jenkin Lloyd Jones;* published by Macmillan Company, New York. $1.50. Sent postpaid on receipt of price by Unity Publishing Co., 3939 Langley Ave., Chicago.

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UNITY

VOLUME XLVI. THURSDAY, OCTOBER 4, 1900. NUMBER 5

We commend to our readers the article in last week's *Independent* from the pen of Count Lyof Tolstoy entitled "Thou shalt not kill." It is translated by Louise Maude, and there are no rights reserved. The study of this article will show how superficial are political platforms and political discussions, national or international. However, the conclusions of Count Tolstoy are estimated, all will probably agree that here is the highest living genius in literature setting himself to seek the fundamentals of war. It is by these fundamentals that the mobilization of troops, whether in China, Africa or the Pacific islands, must eventually be tested. Christianity has been yielding to the expedient for nineteen hundred years. If the time is ever to come when the Bible is to be taken at its word by those who profess to believe in the Bible, when is that time to begin? The texts quoted by the great Russian demand frank handling on the part of those who affect to believe in them. Are they true to us or are they false to us?

A correspondent and reader of UNITY, a man of wide experience and large contact with the world of business, says: "The Consumers' League is good, but I fear conscience must be stimulated constantly to have it succeed. 'To buy low and sell high' is so deeply engrafted in us through habit, necessity to live and to compete with others that it has become a second nature to gravitate to the bargain counters of the world, losing sight of the real welfare of others as well as of ourselves. The love of health might be appealed to more than it is. If some society would but send missionary inspectors, chemists, microscopists, etc., into the places where clothing and food are manufactured and publish the results in the daily papers greater humanity would be done than by sending well meaning people to China and elsewhere who think they understand how to meet the wants of God's children better than he does himself. Science must not be confined to the narrow and exclusive work of making money for a few or for the sensual pleasures of the body, but it must be consecrated to the moral welfare of humanity. It must reduce the waste of life, shorten the hours of labor and give more attention to the development of mind. The soul is more important than meat and drink."

We have before us a manila card, six and a half by four and a half. Printed on one side are "Some extracts from remarks of Hon. Charles Dick of Ohio in daily *Congressional Record*, June 9, 1900"; the card is headed by the title, "Better Conditions of Labor Under Republican Administration." The extracts are disconnected, printed in four different forms of type to bring out the due emphasis. The other side bears the frank of Congressman Dick in the upper right hand corner and in the left hand corner the words "Part of Congressional Record Free." This particular card accidentally came to our hand by way of a rural post-office in Wisconsin. It was one of a package sent in blank to the country postmaster with the request that he distribute them where they would do good. The country postmaster as expected wrote the address of citizens in the neighborhood and sent them out through the office. The subject matter may be important. The affirmations of Congressman Dick may be undeniable. This method of distributing campaign material at the expense of the government by means of government officials may be a common one and may be amply justified by precedent, but it came as a shock to the unsophisticated writer of this note, and he here calls attention to the fact as evidence of a debauched public service, a low standard of civic morals, an indication of the "dry rot" that has crept into public affairs. If postmasters are to be used as distributers of campaign documents, let the campaign committees of all parties be officially notified of this privilege that the mail service of the United States may thereby be promptly overloaded, broken down and the sanctity of the mail bag be restored for economic reasons if the ethical sense of the administration at Washington is inadequate to the occasion.

Professor Giddings' article on "A Political Program" in the *Independent* for September 27, is a good illustration of the working of an independent mind, and is highly complimentary to the academic spirit as distinguished from the partisan spirit. We are not speaking of the wisdom of his program. Of that our readers can judge for themselves, but the independency with which he cuts across the platforms of both parties, the frankness with which he speaks of the shortcomings and the iniquities of both parties, some of which they hold in common, some in severalty, are commendable things. He speaks of the "McKinley and Dingley tariffs as little if any less unwise or less dishonest than a silver-gold ratio of sixteen to one," which latter he abhors. He tells us that "the republican party stands for some of the things that ought to be done in our national politics and that the democratic party under wise and honest leadership like that of Mr. Cleveland, has stood for other things that ought to be done and we must hope that in coming years it will stand for them again." He sees when the "democratic party becomes disorganized and plays the fool" and when the "republican party gets above its business and plays the knave." He tells us that it has been the great misfortune of the democratic party that its successes in national elections since the civil war, have coincided with downward curves of prices in the endless succession of good and bad times"; that it has been the remarkable for-

tune of the republican party "to have been often in power during years of rising prices," hence it is that "thousands of voters come to believe that republican administrations make good times and democratic administrations make bad times." He ventures a prediction as follows: "The country is now enjoying great prosperity, but the crest of the business wave has passed. Gradually prices will fall. Should Mr. Bryan be elected this year the democratic party will again be charged with responsibility for disaster. If, on the contrary, Mr. McKinley is elected, a protectionist administration will for once have to conduct its political business on a falling market." In this event he thinks that four years hence will be a propitious time for a reorganized democratic party that will devote itself "once more to the great questions of constitutionalism and tariff reform * * * and so accomplish permanent results of conservative legislation."

George W. Cooke has a thoughtful article in the Boston *Transcript* of September 29 on "The Reason Why Men Do Not Go to Church." He sees the degeneracy of the church in the tendency to effeminize and juvenilize the church through the present methods of Sunday-school and young people's societies. He pleads for the strong meat for men, rather than the milk for babes. An editorial in the same paper, commenting upon Mr. Cooke's wise article, carries the arraignment of the Sunday-school still further and sums up the charge in three counts of the things which the Sunday-school has left undone—viz.: "1. It has never taught a consistent scheme of applied ethics. 2. It has never taught a consistent scheme of doctrinal tenet. 3. It has never taught the history of the church." It tells of a young minister "who actually ran away from his own Sunday-school because he could never teach the prescribed lessons nor prevent them being taught." Both article and comment are in the line of a much needed reform.

The burden of wealth under which the Rev. Anson Phelps Stokes, Jr., groaned the other day led to a sensational symposium published by a New York daily, representing the opinion of the great millionaires concerning their millions. "I almost wish that I was a poor man; the money that I have inherited is an encumbrance unto me," said the young minister. On this text John D. Rockefeller, the alleged wealthiest man in America, out of that easy familiarity with deity which ever borders on irreverence, said: "God gave me my money, and I gave it to the university." Even if the divine providence came to Chicago by the way of New York, it only brought six millions or so. What about the seventy-five or more millions that are left? William C. Whitney thinks that "wealthy men should use their money in politics." Perhaps there is too much of that money in now. Hetty Green "tries to help some one every day." Russell Sage says he "is constantly turning over his wealth in a way that will help others." Helen Gould takes "especial comfort in helping other women." John Jacob Astor thinks "the best way to benefit the poor is to increase nature's production of the necessaries of life." D. O. Mills directs all his efforts "to teaching the poor the value of saving." Chauncey Depew thinks "rich men are trustees and are to be judged according to the administration of their trust." Henry Clews seems to find an easy way out of the perplexities of wealth, "if a wealthy man bequeaths his fortune to charity;" while Andrew Carnegie perhaps struck off the most quotable, if not the most searching sentence, when he said: "The day is at hand when he who dies possessed of enormous sums dies disgraced. The aim of the millionaire should be to die poor." All of these leave the fundamental question unanswered. The ethics of the million lies not in the question of how are you going to spend it, but how came you by it. A million that ought never to be piled up in one man's pocket cannot be justified by any righteous use of the same. The iniquity is already perpetrated. Neither the man nor the dollar can be saved vicariously.

The Coal Strike.

At this writing it would seem as though the ominous labor cloud that rose threateningly over Pennsylvania is to be dissipated before great suffering ensues. We fear that the settlement, if such is arrived at, will be reached not so much from a desire to adjust wrongs or to secure a better mutual understanding as from an anxiety on the part of capitalists to take this new element out of politics. If the strike had reached the magnitude it had planned and the great suffering which such a strike involves was upon the people it would necessarily greatly complicate the campaign, the most effective argument of which on the one side is the argument of prosperity. The figure of the full dinner pail has in it great potency at election time, but whatever the reasons may be it will be a source of congratulation to the American people if the coal industry is allowed to go on uninterrupted at this season of the year when the heavy winter is bearing down upon us. And any concession from either side is so far a point made in the right direction for the chief question at issue is not one of wages or privileges to the individual worker, but it is a question as to the right of labor to present its claims in its united and organized form to the capital that directs it and which it serves.

We printed last week the call of the ministers of Oak Park, Illinois, with commendatory words. Our correspondence and exchanges show that the appeal has been heeded far and near. In one way or another arbitration has been urged from many pulpits in Chicago. Dr. Gladden's church at Columbus, Ohio, the People's Church, under the lead of Dr. Thomas, of Chicago, and others have memorialized the governor of Pennsylvania. Last Sunday Mr. White of the Stewart Avenue Universalist Church, Chicago, preached a strong sermon which was generously reported in the dailies and a part of his argument is furnished for these columns this week.

A minister friend, while commending the purpose of these memorials, writes: "I see little use in little bodies little known sending such messages to such men." But it is the part of ministers to believe in little things, not only because little things are the powerful things in this world, but because many little things make great things. A single church does not count much, no more than a single minister, but a

hundred churches and a hundred ministers begin to make an impression, and if the thousands of churches and ministers in the land would but express themselves in concert when a great ethical issue arises like this, they would become the mighty power for economic and civic salvation, as they should be, and to a great extent are in the individual and domestic life of the community.

Besides, even though Governor Stone be beyond the reach of such petitions either on account of his private conviction or official limitations, the public are educated by every such word. By such methods and influences is the electricity gradually drawn from the threatened cloud and the thunderbolt thereby averted. Since our last issue the following memorial from the officers of the Congress of Religion was sent to the governor, all the signatures being authorized by letter or by telegram:

To His Excellency, W. A. Stone, Governor of Pennsylvania.

Dear Sir: In the interest of justice and humanity and in the hope of preventing more serious losses and trouble, the undersigned, officers and directors of the Congress of Religion, urge the governor of Pennsylvania to urge by all possible means the adoption of arbitration as a method for the settlement of pending labor difficulties. (Signed.)

HIRAM W. THOMAS, D. D.,
Pastor People's Church, Chicago, President.
COL. T. W. HIGGINSON,
Cambridge, Mass., Vice-President.
R. HEBER NEWTON, D. D.,
Pastor of All Souls [Episcopal] Church, New York, Vice-President.
E. P. POWELL,
Clinton, N. Y., Vice-President.
LEO FOX,
Chicago, Treasurer.
DAVID STARR JORDAN,
President Leland Stanford University, California;
WASHINGTON GLADDEN,
Pastor Congregational Church, Columbus, O.;
PHILIP S. MOXOM,
Pastor Congregational Church, Springfield, Mass.;
EDWIN D. MEAD,
Editor New England Magazine, Boston, Mass.;
BOOKER T. WASHINGTON,
Tuskegee, Ala.
HANNAH G. SOLOMON,
Chicago;
F. E. DEWHURST,
Pastor University Congregational Church, Chicago;
LEWIS C. JANES,
Director of Cambridge Conference, Cambridge, Mass
J. H. CROOKER,
Pastor Unitarian Church, Ann Arbor, Mich.;
W. C. GANNETT,
Pastor Unitarian Church, Rochester, N. Y.;
JOHN FAVILLE,
Pastor Congregational Church, Peoria, Ill.;
MRS. FREDERICK NATHAM,
New York City;
GRANVILLE R. PIKE,
Pastor Millard Avenue Presbyterian Church, Chicago;
R. A. WHITE,
Pastor Stewart Avenue Universalist Church, Chicago;
Directors.
JENKIN LLOYD JONES,
Chicago, General Secretary.

The following is the memorial of All Souls Church, Chicago:

September 24, 1900.

To His Excellency, William A. Stone, Governor of Pennsylvania, Harrisburg, Pa.

HONORED SIR: At the close of the morning service at All Souls Church, Chicago, Sunday, September 23, it was unanimously voted by the large congregation present that the Trustees of the Church be instructed to petition you on behalf of the congregation to use all your power, official and personal, to bring about a speedy arbitration of the difficulties now involving the coal industry in your state. The reasons which led to this vote and the spirit in which it was taken will probably be more fully explained by the letter from the pastor of the church, which accompanies this notice.

Believing that the situation is a grave one and that great suffering and loss of property are imminent unless a speedy adjustment can be obtained; believing further that the result we therefore earnestly urge upon you to bring about an arbitration at as early a date as possible. The capitalists and employers are already organized in most effective ways. When labor comes to its consciousness sufficiently to co-operate in mutual interest we cannot see why consideration of equity as well as of expediency can deny them the right of co-operation and combination.

DEAR SIR: Accompanying this letter is the communi- the arbitration board might render its report?

We are very respectfully yours on behalf of the congregation and Trustees of All Souls Church.

HOYT KING, Secretary. WARREN MCARTHUR, President of the Board of Trustees.

The above was accompanied by the following letter from the pastor, which we reprint that it may serve an editorial purpose as well:

September 24, 1900.

To His Excellency, William A. Stone, Governor of Pennsylvania, Harrisburg, Pa.

DEAR SIR: Accompanying this letter is the communication of the officers of All Souls Church, concerning the action of which I have already notified you by telegraph. May I personally add my urgent petition?

It is the development and not the degradation of labor that brings it to the point of organization and co-operation. The miners in this effort are but yielding to the spirit of the age, following tardily and clumsily in the footsteps of their employers, and I can see no logical nor ethical grounds to justify the capitalists and employers in their refusal to recognize the combinations of labor while they themselves have succeeded in perfecting such powerful combines that they hold in jeopardy the comfort, prosperity, aye, and the lives of countless multitudes. If you have not the constitutional and statutory authority to take the initiative in this direction at the present time, then in the name of humanity summon the legislature of Pennsylvania that they may take the necessary steps; or, if the issues involved extend beyond the jurisdiction of the state of Pennsylvania, is it not possible for you to lead in the call upon the national government, that through the president or congress the necessary steps may be taken. I join with many in the belief and the hope that you have both the wisdom and the power to call into being through the co-operation of the contestants, willing or otherwise, a tribunal competent to settle not only the general questions involved, but to adjust whatever local disputes are connected therewith. And is it too much to expect that pending such settlement which ought to rest on deliberate and extensive investigation, a temporary arrangement could be made by which the activities would be continued on present basis up to a certain fixed date, when the arbitration board might render its report?

Believe us again to be most sincerely and respectfully yours,

JENKIN LLOYD JONES, Minister.

The Tragedy of the Coal Fields.—Arbitration of Economic War.

"War is always a tragedy. The anthracite coal situation is a war. That it is chiefly economic and passive in its form, precipitating only now and then into open violence, does not eliminate the tragic features of it all. Over 100,000 embittered and discouraged men held from aggressive acts by the slender leashes of public opinion, armed militia or official word; over 300,000 human beings, including women and helpless children, on the verge of awful destitution, is a tragedy.

"The possible tragedies of active conflict or the submerged sufferings of men, women and children fighting cold and hunger is appalling. Right or wrong, there is something heroic in the grim determination of these miners to wrest from a reluctant capital what they consider their rights. The great mine owners face nothing worse than a decreased bank account. These miners face starvation.

"The present struggle is but one of many in the long-waged battles between capital and labor in the Pennsylvania coal fields. I was born and reared on the borders of the anthracite coal fields. I recall that this is the

eighth labor war in this region within thirty years. The anthracite coal region of Pennsylvania covers some 500 square miles. Decade after decade this 500 square miles of industry is allowed to upset other industries and levy a tax in increased prices upon every consumer of coal from one end of the country to the other.

"Must some seventy million of people be forever at the mercy of coal barons and striking miners? The first great cause of these recurring troubles is the question of wages. Irregularity of employment complicates the question. Mining is desperately hard work, and it is dangerous work. Nearly 10,000 men have been killed in the anthracite mines in thirty years. The average is three killed to every 1,000 workers per year. Men killed in railroading average but a little over two to each 1,000 workers. Last year in the anthracite coal fields of Pennsylvania 249 women were left widows and 609 children fatherless.

"Is 500 per year fair pay under the circumstances? That is $9.61 per week. What grade of living can a family have upon that amount? Children can not have a common school education even. They must go to work in the mines or at the 'breakers' to eke out the meager income of the father. Nine dollars and sixty-one cents per week! Figure it out. What kind of a house does it rent, how much meat and flour will it buy? What is left to clothe a family upon?

"But this sum is subject to several conditions seldom mentioned by those who average the miner's annual income. The miner must buy his powder, fuse and dynamite out of this, and must patronize the 'company stores,' which charge an average advance in prices over independent stores of 20 per cent. He must also subscribe to a benefit fund, handled by the company, and, sick or well, must help to pay the company's physician. It is industrial slavery. It is also a tragedy.

"The second great cause of the recurring coal troubles is the question of organized labor. Mine owners seem to cherish the hope that they may eventually whip the labor organizations out of existence, at least into submission. That mine owners are subject to annoyance, to petty tyrannies and unscrupulous exactions i strue. But the remedy lies not in the attempted abolition of the inevitable, but in the rectification of the abuses of the inevitable organization of labor.

"It should be said, first, that mine owners can scarcely, with consistency, object to labor organizing when the anthracite coal interests represent the most gigantic combine of money and power in the country.

"Seventy-five per cent of the anthracite coal lands are probably owned, certainly controlled, by a few great railway lines. The rest of the coal mines are practically at the mercy of the railroads on account of their ability to control freight rates. It may safely be said that the entire capital and power of the anthracite coal fields act or can be forced by the great railroads to act as a unit. These railroads, as owners and carriers of coal, control absolutely the prices of coal to the consumer. The cost of mining coal and getting it ready for shipping, including royalties to owners of coal land, or interest, if you like, on investments in coal property and the profits, is from $1.50 to $2 per ton. The public pays from $6 to $7 per ton. Why?

"Because the railroads, controlling both the coal mines and the transportation facilities, charge as high as $3.75 per ton for hauling coal to Chicago. If the railroads make small profits on coal at the mines they take it out of the consumer in high freight rates.

"Yet this combination of capital and power arrogantly refuses to treat with an organization of labor. In the present strike the combination mine and railway owners will clear a pretty penny by the forced advance in coal of $1 per ton or more. The local dealers will profit next to nothing. The public will pay the bill.

"What shall the public do about it? There are two remedies: First, compulsory arbitration, binding alike upon miners and mine owners; second, the final remedy, public ownership of the coal lands. This is perhaps far away, but inevitable. The ownership by the people and for the people of great public utilities and natural opportunities must be the final solution of many of our vexing industrial and social problems. The people have a right to their own, and God made the coal lands for the people and not for a few great railroads and mine owners."—*From a Sermon by Rev. R. A. White, of the Stewart Avenue Universalist Church.*

GOOD POETRY.

This column will for awhile present in the issues of each month the work of one poet, giving the work of the younger men where it is worthy.—EDS.

ARCHIBALD LAMPMAN.

Born November 17, 1861, at Morpeth, Canada. Graduate of Trinity College, Toronto. Appointed to a permanent life position in the Civil Service of Canada in 1883, resident at Ottawa. Died February 10, 1899.

A well-grounded scholar, a lover of Nature's solitude and a simple life. A keen observer and writer of verse musical without effort. Above all sincere and manly.

SONNETS.

To the Warbling Vireo.

Sweet little prattler, whom the morning sun
Found singing, and this livelong summer day
Keeps warbling still; here have I dreamed away
Two bright and happy hours, that passed like one,
Lulled by thy silvery converse, just begun
And never ended. Thou dost preach to me
Sweet patience and her guest, reality,
The sense of days, of weeks, and months that run
Scarce altering in their round of happiness,
And quiet thoughts, and toils that do not kill,
And homely pastimes. Though the old distress
Loom gray above us both at times, ah, still,
Be constant to thy woodland note, sweet bird;
By me at least thou shalt be loved and heard.

Virtue.

I deem that virtue but a thing of straw
That is not self-subsistent, needs the press
Of sharp-eyed custom, or the point of law
To teach it honor, justice, gentleness.
His soul is but a shadow who does well
Through lure of gifts or terror of the rod,
Some painted paradise or pictured hell,
Not for love but for the fear of God.
Him only do I honour in whom right,
Not the sour product of some grudged control,
Flows from Godlike habit, whose clear soul,
Bathed in the noontide of an inward light,
In its own strength and beauty is secure,
Too proud to lie, too proud to be impure.

Knowledge.

What is more large than knowledge and more sweet;
Knowledge of thoughts and deeds, of rights and wrongs,
Of passions and of beauties and of songs;
Knowledge of life; to feel its great heart beat
Through all the soul upon her crystal seat;
To see, to feel, and evermore to know;
To till the old world's wisdom till it grow
A garden for the wandering of our feet.
Oh, for a life of leisure and broad hours,
To think and dream, to put away small things,
This world's perpetual leaguer of dull naughts;
To wander like the bee among the flowers
Till old age find us weary, feet and wings
Grown heavy with the gold of many thoughts.

THE PULPIT.

Transition.

A Sermon.

BY REV. E. M. WHEELOCK, OF AUSTIN, TEXAS.

"As the days of Noah were, even thus shall it be in the days of the coming of the Son of Man." Luke 17:26.

Fifty years ago these words were uttered by a leading thinker: "The present feudalism of capital is as dangerous as the past feudalism of physical force. The millionaire threatens the welfare of the community, in our day, as did the baronial lord in the middle ages. Both supply the means of shelter and of raiment on the same conditions; both hold their followers by the same tenure—their necessity for bread; both use their superiority to keep themselves superior. The power of money is as imperial as the power of the sword. I may as well depend upon another for my head as for my bread. The day is at hand when men will look back upon the prerogative of capital, at the present time, with as severe and just a condemnation as we now look down upon the predatory chieftains of the dark ages."

The property of the world is in the hands of a few, the doors of opportunity have closed against the masses, and the competitive system has reached its logical end. The age of ecclesiasticism has terminated, and the old world-order ended. The mailed hand of greed, strengthened by the gigantic combinations of capital, is making its crushing weight so felt that the prostrate people are forced to adopt the inevitable—that is, to take into their own hands the industries of the nation, thus destroying the money-power which makes and perpetuates the present wage-slavery. The laboring man, though a fool, will soon see this, and the Laboring Man not a fool sees it now.

A revolution is upon us. It hangs like a dark cloud in the sky. A great transformation of industrial thought is in the dawn. What a few thinkers have foreseen and foretold, earning the usual ridicule for the foreseeing and foretelling, has come. No political palaver can materially retard the economic revolution which must culminate in absolute justice to all. To check the progress of the determined demand for more just human conditions will only be to invite an explosion. Today all that is needed is obedience to the plain demands of human justice. Without this obedience, the scourge must fall on each and all of us, for all are involved in this system of robbery and hypocrisy which we call civilization and Christianity, with its private property, wage slavery, child labor, the black list, government by injunction, the sweatshop and bull pen, imperialism and the flunky imitation of all that is outworn, odious and vile in Europe.

The social life is poisoned by wrongs. The church has given no end of advice to be "good," but there has been no result. It is useless to tell a merchant not to adulterate his goods, when his rival is doing it. He must either do it or lose his trade and living. It is useless to tell a man not to steal when he is out of work, penniless and starving. His conditions compel him to steal, rob and lie. He can not be "good" except he perish. It is useless to ask the preachers to teach and practice the Communal Life of Jesus, when to do so will be to lose their pulpits and to be stranded upon the cold charities of the world. To teach the Gospel or "good news" of Jesus means penury, want, ostracism. Do not expect people to change their actions until you make the environments different. When the property and land of the nation is placed in the hands of all the people; when the robber barons of finance and speculation are made to take their place in the useful vocations, then the earth will wear a new face, and for the first time in history will welcome the peace, plenty and pleasure which await all her children.

Economy is the heavenly law of civilization. It is the key to the hidden treasure of knowledge. In it is concealed the secret of health, happiness and progress. Trusts and department stores are founded on economy. They save labor, time and energy; why should not these be saved? If the department store compacts a hundred retail shops into one, why should it not do so? So with the trusts. The keynote is "Waste nothing." Utilize every labor-saving invention, every machine, every device that can save time, labor and energy, and thus follow out the natural law that leads to wealth, peace and happiness. Let us not destroy, but harness the trusts. Let the people own the trusts and the land, and there would be neither pauper nor millionaire, and contented, comfortable homes would be within the reach of all.

The modern church is a dead affair, and will see no more resurrection than did the obsolete Jewish church at the advent of the Christ. The happiness of a coming Age of Gold has been the burden of prophecy for ages; but these mystic utterances describe, not some future, imaginary, disembodied, spiritual or ghostly state, but this world disenthralled, redeemed and rescued from the clutches of the usurer and the priest. When Jesus drove out the Wall Street crowd from the polluted temple, spilling on the ground their sacred "monish," and calling their place of business a den of thieves, He was typifying this coming rescue of mankind from ecclesiasticism and mammon.

This is the moment of transition—the dark hour just before the dawn. Private property and private poverty are twins. The private ownership of land is indirect ownership of men. The vast wealth of capitalism is the fruit of unpaid wages. It requires the wretchedness of a hundred toilers to make a millionaire who appropriates the wealth they have produced. But men are so barnacled and clamped to the present social disorder that they can not see out of it, nor think out of it.

We can span earth, air and sea, but we have not yet learned to span the hopeless gulf between the palace and the tenement. Half of human life today is wasted in the slums. Among the most gigantic of our age failures is our modern religion. It can not save the world; it can not save even itself. Its harvest is found in a depraved civilization where the human rights of the down-trodden industrialist are taken away, where bonds and bondage prevail on all sides, where justice is the servant of class privilege and righteousness an unknown quantity. After thousands of years of preaching, the mass of mankind finds itself in misery and want—because they have not been taught the simple alphabet of righteousness, that all the wealth of the world belongs to the people because the people produce it. The workers must rule this country for they have made everything in it. The competitive system can not be mended; it must be ended. It can not be doctored. It must die and give place to the Co-operative Commonwealth. Labor produces all wealth, and it will get and hold all wealth as soon as it refuses to tag after the old parties of capitalism, and to vote the tickets of the money-power and the corporations. It has been well said that the Reformer who would support either of the great parties must first wear green goggles!

The church that does not give itself to banish poverty from the world belongs among "the lost arts" and has forfeited every human right but that of cremation. Poverty could be abolished in a twelvemonth if the religious people would give as much effort to its aboli-

tion as most of them now do to the increase of it. A world in the hand is worth two in the bush, said Emerson. Capital is unpaid labor, held by private persons, and used as the means of appropriating more unpaid labor and thus acquiring more capital. The new mind of the age proposes to substitute the universal trust in which every man and woman shall have an interest, for the present monopoly owned by a few. Every workingman who votes the capitalistic ticket of either of the great parties votes for three men out of every hundred to own all the wealth.

When the fraternal kingdom of heaven was warm in the hearts of the early disciples, it was expressed by a communistic and socialistic life; "they had all things in common; neither was there any among them that lacked." When the will of God begins to be born again in this Inferno that we call civilization, it will be manifested by a divine communism which will constitute the center of the new order. At present the church votes as it prays—with the eyes shut! There is approaching a head-end collision between the aroused moral nature of man and the old economic and ecclesiastical system, and the sooner the "blind leaders of the blind" are ditched the better. The religious life is for this world or for none at all. It is not my province to go about saving souls in another life, but to save them now and here by removing those economic inequalities which are eating and wasting the race. God comes to man only through man. The only deity is of the divine in yourself. The work given us to do for others is our religion, and the way we do it is our worship. The law of Christ is not the survival of the fittest, but the fitting of all to survive. The kingdom of heaven is not some ghostly land among the sky-vapors, but just this common earth, purged of paupers and plutocrats, and made sweet and brotherly. The modern church needs not an apostolic succession, but a succession of apostles who will not say "Suffer little children to come to Jesus,—with a gun."

Law rules the poor and rich men rule the law. Our Anglo-Saxon race has a thousand years of successful manslaughter and piracy as its record. The object of true religion is salvation from evil—but here and now, instead of somewhere-nowhere after death. The root of all evil is in this external world. There is no evil in hell except what men industriously import into that salubrious realm. When eradicated here, it vanishes there, and the devil lays down the office he has filled so manfully. Give him his due, for few of us would have done as well, and especially now when uneasy lies the head that wears a crown.

The "charity" of religionism, like its slum work, helps to bulwark class-oppression, and to keep the poor meek, slavish and submissive. It is twice cursed, cursing him who gives and him who takes. Less and less is the workingman content with promises of mansions in the skies; he wants justice here on earth, instead of a non-bankable, clerical draft on eternity. A religion is not worth its salt, though baptized with every holy name, that stands palsied and dumb in the face of the economic problem of poverty dealing in foolish promises for the next world while lending countenance to wealthy wickedness in this one. There are but two ways of getting a living; the one is the old-fashioned way by the sweat of the face; the other attains the result by starting the perspiration on the faces of other people. He who can make a thousand men, women and children sweat, pine and starve for his emolument is made rich by the infernal tribute wrung from their necessities. Carroll D. Wright computes that two hours and fifteen minutes daily work by each able-bodied man, with free access to all the modern facilities of production, would produce all the food, clothing and comforts required by all the people of the United States. Yet here we have a nation of seventy-five millions, more than half of whom can not make ends meet, with an idle and noxious class living in such luxury as Rome or Babylon in their age of vilest rottenness never knew. Each person should earn what he gets and get what he earns; until this law of just compensation prevails the labor problem will become continually more urgent, and the Millennium of Justice vaporize itself in church-talk.

Religion will contain a solution for the social ills, when it again preaches and practices the Gospel of Jesus and his primitive disciples, which was the dethronement of the money-god and the communism of property, "so that none had need." Not till then. Says the prophet: "The watchmen are blind; they are all dumb dogs." They dispense the poison of "charity" instead of the bread and wine of brotherhood service. Give to mankind its rights and it will ask no charity. The bond of mutual service is the bond of the sons of God.

The two principal parties are preparing for their usual sham-battle. The one is the recognized servant of capital, obedient to its behests. The other likewise holds to the present system of industrial servitude called competition, and offers to Trust and Monopoly a purely sentimental and harmless opposition. But the oppressed people are in deadly earnest; they will not always be duped and betrayed. Some morning the monopolies, railroads and trusts will wake, like the slave-owners of forty-five years ago, to realize that the people have resumed their suspended rights over all public interests. The American voters will do this as surely as they did it to the chattel masters. Privilege never learns by experience and will end as pictured in "Cæsar's Column." The Rockefellers and Pierrepont Morgans are but the coarse and clumsy tools which the Genius of the race is using to prepare the way, through trust, combine, monopoly and steal, for the Co-operative Commonwealth of Freedom and of Man.

The prime duty of a church or a religion is to abolish and extirpate poverty. This is the salvation it should bring to mankind. To *do* this, not merely to talk about it, is the authentic proof and seal of its spiritual claim. Not to do this is to classify itself as a hopeless fraud, fit only for the purifying fire! Honest economic godliness, without ecclesiastic frills, aiming straight at the social redemption of the race from the infernal Babylon and the civilization of Herod, would bring this result. There is no salvation but the salvation of all mankind. There is no such thing as individual extrication from the common life and the common suffering of man. No salvation is fully realized by any until it is brought into the glad consciousness of universal experience. Self-interest and competition can no longer furnish a practical basis for human society. Man depends on God but God equally depends on man, and man answers his own prayer by co-operating with God. But he must make his own freedom the freedom of all, and from the fetters of social injustice loosen both master and slave. Both classes are common victims. The next level of evolution can not be reached until all our fellows rise with us. The realization of Fraternity is the purpose of Christ. All souls are his; none can be lost from his hands.

But the new wine of brotherhood can not be kept in the old wineskins. To be saved is to be emptied of self for the sake of others. The law of love is the law of eternalness. The individual soul has worth only as it becomes the bread of the world. To be saved is to be bound forever, as Jesus is, to the sin and weakness of the human family until that sin and weakness is transformed by the birth-labor of God, bringing forth the new and universal order of His sons and daughters. The painful day of transition will be brief. A divine wave of Love and Goodwill will soon displace

the present system of greed and mistrust. Already the God-breath—the breath of Present Immortality—is entering the closed lungs of the race, and man begins to respond. Let us work and hope.

"But, oh, the poor, the poor, the poor!
That stand by the inward opening door
Trade's hand doth tighten evermore,
And sigh their monstrous foul-air sigh
For the outside air of liberty
Where Nature spreads her wild blue sky
For Art to make into melody!

Thou Trade! thou King of the modern days!
Change thy ways,
Change thy ways,
Let the sweaty laborers file
A little while,
A little while,
Where Art and Nature sing and smile.
—*From the Symphony by Sidney Lanier* . .

Offensive Fences.

A SERMON PREACHED IN THE UNION CHURCH, RIDGEFIELD, N. J., BY REV. ALLEN MACNEILL, AUGUST 5.

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Ephesians ii. 14.

Reference is here meant to the row of marble pillars which, in Herod's temple, fenced off the court of the Gentiles, on which was written in Latin and Greek: "No foreigner may go further on penalty of death."

Fences suggest separation—war. The dwelling houses of the middle ages were forts. Windows were made to let in light and shoot out of. Then there was a ditch and a wall. In the watch-towers stood men looking every way for an enemy. The traveler in the old world can see what opinion neighbors had of one another. The old-fashioned home is a castle, and the castle is a fort. What do walls ten feet thick, port holes, moats, drawbridges and iron gates mean? They mean that the latch-string is not out. The people inside did not love their neighbors and they were afraid of God. Fences and walls suggest a wild earth filled with wild beasts and wild men. Frenchmen come to Quebec. The first thing they do is to build a stockade against Indians, and the next thing they do is to wall in the town against the English. Blood of Indian, French, English and American has been spattered in and about Quebec.

But I note the disappearance in great cities of walls and gates. The safety of Quebec is no longer in her citadel. It is in the good-will of her people who do not wish to take Quebec. The best streets of the great cities have no fences. The passer by looks in freely to see what art has done to help nature. I remember private houses and grounds walled in. Danger of invasion has ceased, but the old habit remains. It seems to signify that the owner of the premises wishes to be by himself. He does not wish the passer-by even to see his fine things. It might make him envious. These fences, stockades and thick, high walls belong to what some people call the good old times when they converted people by rope and fire. St. John, looking forward for his good, new times, says: "There shall be no more sea"—that is, no more separation. The oceans that used to keep men apart are passable.

The man who walls himself in and shuts himself up from his fellows, or the nation that walls itself in, may exist like China, but they will not live and grow. The old morality of Athens made it as much a duty to hate foreigners as to love fellow citizens. Plato congratulates the Athenians on having shown in their relation to Persia "a pure and heartfelt hatred of the foreign nature." That spirit is dominant in China. But the walls of that empire are coming down, and there is the working of a new spirit in the earth. We notice the removal of fences and walls everywhere. Green lawns running together suggest community of feeling. The unfenced man has a fine house. He is pleased to have the passer-by see it, not only the roof, but all of it. It suggests that the passer-by is a decent man who will look and admire and pass pleased on his way, that the man and the man outside are men who do not need fences. These unfenced homes suggest neighbors' children of whom no one need be afraid. The impression made on the stranger is that people are friendly.

Time was when a rich man would buy a great picture and sequester it—hide it away from the public. That is an unpardonable sin. The chief use of a genius is that common people may be pleased by his creations. But now it is almost a rule that a man who has a fine picture is anxious that the public should see it. Mostly everywhere the finest things can be seen for a quarter, or a dime, or for nothing. There is not only a growing willingness to permit the people to see private property, but there are signs of a desire to give private property to public uses, and it seems to me it must delight the men who do such things to see how much pleasure they are giving to men, women and children. In most of our cities, for the stranger, there is always somewhere to go. Social fences are not so tall as once. The street car and the common school keep America democratic. The churches have been charged with being on the side of oppression and the cause or promoter of the division of classes. Perhaps so. It is not all true. During the time of the great London strike the Salvation Army opened food depots and fed from 8,000 to 9,000 strikers daily for nothing, or at a nominal charge of a farthing a head. Cardinal Manning took hold of that strike. The Shaftesbury Mission took the children of the strikers under its care and fed them by the thousand. One church took care of 450 children five weeks. There were local committees distributing funds from house to house. Church of England clergymen, nonconformist ministers, and ritualistic missions united to district the region. Churches of all denominations all over London contributed and the righteous cause won.

What is the result of all such united efforts? Why men of all the churches and of no church are at work at one thing. The result is—they respect one another more. There is a sympathy born of this co-operation. The Presbyterian thinks more highly of his independent brother, the clergyman of the Church of England has a greater regard for the dissenter, and the dock laborers have a reverence for all these parsons. Fences between churches have in old time been very tall. There has been a good deal of barbed wire in the church fence, even in our time. What is lowering these fences and taking down the barbed wire? Working together on social questions. People are brought together of all faiths, of little faith and of no faith. There are ten great religions, but only one charity. The sectarian battles of our grandfathers have ceased to interest us. The people are taking more and more interest in God and more and more interest in man, and less and less in sects.

Along the shore in summer you will notice a great many pools of salt water, each a separate pool, with its wall of sand. The tide is out. When the tide turns and the great ocean comes rolling in there are no separate pools. All are merged in the Atlantic. A great love for God and man and a little common sense will break down all walls of partition, and that love and common sense are coming. I can hear the signal and see the colors.

There never was a good war or a bad peace.
—*Benj. Franklin.*

THE STUDY TABLE.

Notes by E. P. Powell.

On the table lies "Philip Winwood." This is a sketch of the domestic history of an American captain in the war of Independence, supposed to be written by one of his loyalist enemies. It is written by Robert Neilson Stephens and published by L. C. Page & Co., of Boston. It ranks with the largely increasing list of illustrative but not exactly historical novels. It is an interesting work, quite above the ordinary, and yet not a work of genius.

A charming little handbook, by Horatio W. Dresser, is published by G. P. Putnam's Sons, and entitled "Living by the Spirit." If you wish something that will really help you build up a noble character, slip this into your pocket and read it betimes in your office or on the cars or wherever you may be. It is a compact and well-digested theory of honorable living. Mr. Dresser is one of those admirable characters that in themselves serve as ideals. What they have to say to us comes out of a wholesome conception.

The last volume of the "Ingersoll Lectures" is by Prof. Josiah Royce of Harvard—"The Conception of Immortality"—and published by Houghton, Mifflin & Co. He insists that our present life is only a glimpse, a fragment, a hint of the final individuality. "That this individual life of all of us is not something limited in its temporal expression to the life we now experience follows from the very fact that here nothing final or individual is found expressed." His final passage is, "I wait until this mortal shall put on *Individuality.*" This clause is a key to the whole argument. He believes in a consciousness whose span embraces the whole of time. This he calls Eternal Consciousness. We are gradually accumulating data for a fully scientific discussion of the great problem of continuous existence.

A remarkable volume on "Human Evolution," subtitled "Justice," comes to us from Longmans, Green & Co. It is the work of Edmond Kelly, late lecturer on municipal government at Columbia University, in the city of New York. It is a book which needs more careful study than we have yet been able to give to it. Some of the conclusions are that virtue is subject to two conditions, wisdom within the community and environment without the community. Absolute virtue can only be realized in a perfectly wise community, situated in an environment perfectly adapted to progress and welfare. This lesson is all-important to learn by those enthusiasts who expect municipal perfection by means of political platforms. It is all the more important to be considered by that other class of enthusiasts who believe that we have reached an age when the highest virtue can be expected of a republic, simply because it has already embodied certain general principles of political righteousness. We do not live in a perfect community, nor are we surrounded by perfect environment. The author defines justice as "an effort to eliminate from our social conditions the effects of the inequalities of nature, upon the happiness and advancement of man; and particularly to create an artificial environment, which shall serve the individual as well as the race, and tend to perpetuate noble types rather than those which are base."

The author of "Quo Vadis" comes to us once more with a two volume novel entitled "The Knights of the Cross." I like it the best of all his works. It is a magnificent picture of that tremendous struggle which took place in Europe between the church and the state. The former was organized in bodies of knights, which it was absolutely essential should be destroyed. Their power was a combination of physical force with spiritual assumption, which made it very difficult to control them. I find "The Knights of the Cross" intensely interesting in every line. The hero, Zbyshko, is as perfect a type of physical manhood as Bayard, while the two female characters, Yagenka and Danusia, represent the two female types, in one of which the nobly spiritual dominates the superb physical, and in the other the nobly physical is in conjunction with a generous temperament. I do not know where in recent literature female character has been handled more charmingly than in this book. All of Mr. Sienkiewicz' novels are published by Little, Brown & Co., of Boston. They are easily ahead in power of delineation, in descriptive precision, and in vigorous force, of all the novels of the present generation.

A very peculiar book comes to us from Doubleday, McClure & Co., entitled "Flame, Electricity and the Camera." I do not know of any book in literature with which to compare it. It describes man's progress from the first kindling of fire to the wireless telegraph and the photography of color. Of course this involves the discursive handling of an unlimited number of topics. But in all cases these are used as illustrative of this one thought, the *progress of man.* It is an evolutionary book in the highest sense of the word. No possible review of it can be given; but I am inclined to think that it ranks as one of the very best scientific books that can be placed on the family table for the use of young people. It will be likely to waken up an enthusiasm as well as a comprehension of human history as a whole. Left to himself, a man may be living a fragment of a marvelous whole, and yet live it so ignorantly as to live it meanly. By all means let the boy understand that he is doing a part of the work of humanity—and of God.

Quarterlies.

The Political Science Quarterly issued in September contains articles by Prof. J. W. Burgess on "The Constitution of the New Territory"; "Women's Wages," by M. B. Hammond; "Maritime Law in the Spanish War," by Prof. J. B. Moore.

The New World publishes a number of valuable book reviews. C. C. Everett contributes a paper on "Naturalism and Its Results." Bipin Chandra Pal writes on the "Religious Life in Modern India," an address first delivered at the Congress of Religion in Boston last April.

The American Journal of Sociology contains lecture No. 5, "On the Scope of Sociology," by Prof. W. Albion Small. "The Ethics of the Competitive Processes," by W. W. Willoughby. Monroe N. Work presents some interesting facts and comparative tables concerning crime among the negroes of Chicago.

The Monist has an illustrated article by the editor on "The Greek Mysteries, A Preparation for Christianity," "Mathematical Principles of Esthetic Forms," by Dr. Arnold Emch, also an illustrated account of the recent "Psychological Congress at Paris. The typography and general make-up of this quarterly are of the usual high order.

October Magazines.

The Atlantic Monthly. Among the articles in this always valuable magazine UNITY readers are likely to be interested in the article on "John Ruskin as an Art Critic," by Charles H. Moore. "Some Old Fashioned Doubts About the New Fashioned Education," in which L. B. R. Briggs voices the misgivings of many a

thoughtful parent of the present day. Letters of James Martineau, written to UNITY's old friend, Mr. B. B. Wiley, of Chicago, have a unique interest and extend over a period of thirty years from September, 1862 to October, 1892.

The Kindergarten Magazine contains reports of the "Educational Conventions of the Vacation Months," "Plans and Principles," by Frederick Beard, and a very interesting account of the International Convention of the National Register Company of Dayton, Ohio, by Mr. Horace Fletcher.

Among the writers in *Mind* we find B. O. Flower, Paul Tyner, Aksel E. Gibson. There is a children's department conducted by Florence Peltier Perry.

The Cosmopolitan publishes the second part of "The African Boer," by Olive Schreiner, "Our Navy Fifty Years from Now," Julia B. Foster's study of "The Woman," and an illustrated sketch of the American colony in Paris.

The Critic is what one would expect from the able editors, Jeannette L. Gilder and Joseph B. Gilder. In addition to contributions from M. Edmond Rostand, Mr. Andrew Lang, Mr. William Archer, and Mr. Alfred Church, there are full-page portraits of Richard Henry Stoddard by Mr. Ernest Haskell; of Mrs. Cornwallis-West by John Sargent, R.A.; and a somber half-portrait, half-caricature of Count Leo Tolstoy by M. de Fornano.

The Chautauquan supplements last year's study of the "Social and Territorial Expansion of the American People" by giving a birds-eye view of all the great nations with which America comes into keener competition than ever and gives a comprehensive study of the subject in an article entitled "The Rivalry of Nations; World Politics of Today." Prof. Edwin A. Start, the author, is a man well qualified by education and experience to deal with this topic.

The Century publishes the twelfth paper and final chapter on "Oliver Cromwell," by John Morley, beautifully illustrated articles on "China's Holy Land" and "American Miniature Painting" and a paper by Sir Walter Besant on "East London Types," an interesting topic to students of sociology. It is cleverly illustrated with pen sketches by Joseph Pennell and L. Raven-Hill.

The Ladies' Home Journal has many attractive features. A minister's wife writes of the woes of ministers' wives. Elizabeth Stuart Phelps dedicates her new story, "The Successors of Mary the First," which begins in this number in the following words:

"Loyalty in change of fortune, devotion in illness, fidelity to monotonous duty and affection wormly tendered and returned —these the mistress of a household counts jealously among the treasures of life. For, so sacred and so subtle is the power of a human home that those who have ever formed one family can never be or become to one another like strangers without the gates. To the unwritten names of the capable, honorable and lovable women who have given me happiness in giving me service I inscribe this story."

The following item from the publishers' end of this popular magazine is interesting in showing the magnitude of the undertaking:

Eighteen men, aided by the fastest mailing appliances, are kept on a rush every month getting *The Ladies' Home Journal* off to its subscribers. The first shipments are started about the middle of each month, and from that time until the twenty-fifth the magazines pour out of the *Journal's* publishing office by the two-horse-dray load. On the twenty-fifth of each month every *Journal* has reached its destination, and work in the mailing department slackens for a few days. Some idea of the tremendous size of the *Journal's* subscription list may be gained when it is known that forty tons of mailing type are required to set up the names of subscribers. There are three-quarters of a ton of each numeral, and it requires twenty thousand galleys to accommodate the subscribers' names in type. This stock would equip six or eight large daily newspapers. As many as sixty-five compositors are employed setting the names of the *Journal's* subscribers in type—printers enough to set the type for the biggest metropolitan daily newspaper. The expenses for postage paid by the *Journal* approximate $75,000 a year.

The Delineator contains much that is interesting and useful. It will pay educators and mothers of families to preserve a set of the articles contributed by Lina Beard, sister of Dan Beard, the famous cartoonist. These articles, written and illustrated by Miss Beard, deal with amusements for sick children, showing how fun and pleasure for the little ones can be obtained by providing them with cones, thorns, thistle-down, etc. These articles are really exceedingly clever. . . The October number of The *Delineator*, in addition to Miss Beard's article and the eighty or more sketches of present-day styles, which are prominent features of the magazine, contains twenty other valuable contributions. For thirty years it has been trusted by American women for guidance in home dressmaking and home management.

Notes.

The *London Enquirer* of recent date contains the following concerning two recent books on New Testament subjects which will interest the readers of UNITY:

The *Athenaeum* of last week, in a review of recent New Testament literature, deals with the two volumes of the "International Handbooks of the New Testament" which have already appeared, that on the Synoptic Gospels by President Cary, of the Meadville Theological School, and that on the Pauline Epistles, by Dr. Drummond, principal of Manchester College, Oxford. The reviewer's opinion of this work is, "that the enlightened layman who wishes to read the New Testament with reverence and understanding may find what he wants in it." "Professor Cone," it is added, "the general editor, is the author of excellent books, written from an advanced point of view, on the Gospels and the early development of Christian thought. Dr. Drummond needs no introduction in this country." Of the volume on the Gospels it is said:

"While Dr. Cary occupies an extremely modern point of view, he is not at all speculative in his treatment, and in many instances he might have gone a little further than he does in seeking the historical basis of a narrative. The differences of the accounts are skilfully set forth, and the introduction presents as full a view of the synoptic problem as could be expected in a work of such compass."

And again, of Dr. Drummond's volume:

"Principal Drummond deals in the second volume with seven Pauline Epistles, all accepted by him as genuine. The writers in this publication draw from the same fountains of learning as those in the 'Expositor's Greek Testament,' and we see in both cases the effects of the recent reaction in questions of the authorship and date. The introductions in this volume are singularly fair and able, and scholars may do well to consult them, as they contain statements of views based on adequate inquiry. The commentary is short, chiefly by the omission of less important topics, and the way is made quite plain for the reader.

The American Bible Society denies the newspaper report that it is "in financial straits" and officially announces that the projected sale of the Bible House of New York is for business reasons only, the property they occupy being worth more money than they need to invest in a plant. It also suggests that it may find it more economical to manufacture its goods by contract. The average output, according to the same announcement, for the last twenty years has been 1,520,000 copies a year. A most commendable work. Notwithstanding the great work and its prosperity the fact that this society, as we understand it, is committed to the publication of King James version alone, will ultimately compel either a revision of its by-laws or a curtailment of its work, for the revised version of 1884 or a better one is slowly but surely supplanting the noble but confessedly inadequate version of 1611.

THE HOME.

Helps to High Living.

SUN.—We are here not primarily to do or to effect, but to become something.

MON.—We are here to be mastered by principles; to be voluntary servants of duty.

TUES.—There are circumstances in which we cannot be happy, but none in which we cannot will to do the duty that lies before us.

WED.—We are here to produce and build up a good will—i. e., a will unvaryingly and forever set on the good.

THURS.—Nothing less than a great belief in duty can carry and sustain us our journey through.

FRI.—The only satisfaction for us is the sense that we are moving on, not that we have reached our home.

SAT.—It is *longing* that is the highest, sacredest mood of our souls. WILLIAM M. SALTER.

The Parting of the Ways.

We stand beside the parting of the ways.
The road our feet must tread we dimly see,
Outstretched before it lies, an unknown maze,
Its winding course baffles our eager gaze.
Ready, yet half reluctantly, linger we
One moment stand beside the parting ways,

One moment stand beside the parting ways.
But one; the next we onward press perforce,
And find, with satisfaction and amaze,
That way no more obscure, bedimmed by haze,
But step by step upon our forward course,
As hitherto, the glimmering sunlight plays.
—GAZELLE STEVENS SHARP.

A Tale of Twins.

Professor Albert Bushnell Hart, professor of American History at Harvard University, stands as one of the world's highest authorities in his chosen field, and has published a number of books on the history of this country.

A story is told of how he and Mrs. Hart recently decided to adopt two children. And the two were to be twins. They must not be ordinary twins, but were to be chosen under certain specified restrictions.

They must be mere infants, so that the Harts could train them from the beginning of their consciousness. They must both be boys. They must be without spot or blemish, physically. They must be of good ancestry, in the sense that there must be no inheritance of crime-taint or of mental unsoundness. And they must be strictly of an American family. No touch of English or French or any other nationality for several generations back was to be allowed.

Among the friends of the couple and among a few orphan asylums and children's homes the fact of the quest became known, and from time to time Professor Hart was informed of twins that, it was thought, would just suit him. He or Mrs. Hart would always travel to the spot and examine the twins, only to return disappointed, as they were always, according to the judgment of the Harts, wanting in one or more of the specifications.

But finally there came a notice of a different character. It was from the director of a Home who had already offered two sets of twins, only to have them declined. This time his notice was full of jubilant confidence. He had twins that he was absolutely positive would answer the requirements in every specification. This time Mr. Hart could not fail to be pleased. So confident was the tone that both Professor and Mrs. Hart journeyed together to look at the wonders. They found them just as represented. They were all that had been claimed for them. They were infant boys. They were physically perfect. They were of American ancestry. Authoritative records showed that the parents and grandparents had been without mental or moral taint. But Mr. and Mrs. Hart did not adopt them. They have since then found and adopted a pair, but the twins that were shown them at that Home, and which filled the specifications in every particular, were not taken. The infant boys were black.—*Saturday Evening Post.*

The Training of Lions, Tigers and Other Great Cats.

All animal trainers are agreed on one point: that an animal from the wilds is preferable to one born in captivity. The latter is a spoiled child. Accustomed to man from its birth, to being cared for and petted in infancy, let him attempt to force it to some course of action against its will, at the first touch of punishment it springs at his throat. The captive creature lands after a long voyage, during which it has almost incessantly suffered from sea-sickness, want of care and sufficient food. It is weak, wretched and broken in body and spirit. In a few hours it has a comfortable and spacious cage, with clean straw, fresh air, good food, and, above all, quiet and peace. Then the new arrival is ready to establish amicable relations with the human beings who seem to be connected with this new career of first-class board and lodging. It is in a proper frame of mind for the commencement of its education. The sex of the trainer has influence upon many animals. Lions and lionesses who will not permit a man in the cage, can be handled by a woman, and the reverse is true also, though women are more successful than men as trainers, and have fewer accidents. Sometimes an animal will conceive a real affection for the trainer, and will even protect him from the others should they attack him. But no trainer depends on any such interference; he takes it for granted that if he is attacked and thrown, the other beasts in the cage will join in the onset. The fellowship of animal for animal in the bonds of slavery is stronger than that of animal for man. Once in the cage, the trainer is alone among vastly superior forces that may at any moment become hostile. A trainer invariably speaks to his animal upon approaching, and it soon becomes acquainted with his voice. If in good humor it purrs as his voice is recognized, and especially if he rubs its back and neck with a stick,—for there is nothing a lion so loves as grooming. Few animals are indifferent to petting, and if they be of fairly good temper they become accustomed in a few weeks to the human presence and the touch of the human hand, so that all alarm and overt enmity have been eradicated.

The education of animals is simply getting them into certain habits of action, each one of which is intimately connected with something they see or use. Their successful performance depends upon this almost instinctive following of a long established habit, together with the pleasure the exercise gives to animals habitually confined in small cages. The eager intensity of look so noticeable in performing animals is not fear or hate, but attention, that they may not lose the slightest gesture of meaning. Animals, like people, are subject to stage fright when performing. All training is a matter requiring a high degree of tact to meet the ever present danger. No man who is not agile has any business with these brutes.—From S. H. Hopkins' Article in McClure's September Magazine.

The great moral life-preserver of our race is love.

Financial Philosophy.

How one church runs its finances!—with apologies.

This particular church has had many fairs and entertainments and ice cream socials and oyster suppers and card parties for 10 and 25 cents and the glory of God and the advancement of His kingdom. The annual fair was an event successful according to the number of women it prostrated. The financial philosophy was the same as that which deludes and degrades many a church. It is: "Now, brethren, let us get up a supper, or something, and eat ourselves rich. Buy your food, let your wife cook it, then give it to the church, then go and buy it back again, then eat it up, and then your church debt is paid. The unchurched people have been duped into contributing, and we shall be known as a prosperous church."

This particular church reformed and resolved to raise no money for distinctively church purposes by entertainments or fairs, or such catch-penny devices.

To secure from each man, woman and child of the church a pledge for current expenses and other church work—educational and benevolent.

To have no undue pressure and no appeals, but to the ability of the giver.

To pray for more conscience, and more liberal giving, and greater consequent spiritual blessing.

To render a monthly statement of finances.

To have a Thanksgiving and Easter offering every year.

The above wise policy worked like a charm. Instead of having a large deficit at the end of the year, their trustees announced that they were $200 ahead.

The socials, instead of being weary affairs to extort a few dimes from patient participants, became a part of the spiritual life of the church. The lectures and entertainments were discovered to be a part of the religious ministry—free from mercenary motives. The financial responsibility was distributed. It rested not on a few overworked members, but on all the congregation—men, women and children. Each child was expected to have a package of envelopes. The members were kept informed. If the funds did not equal the expenditures the monthly statement showed it, and an extra effort was put forth.

The educational value of such a policy was not the least of the benefits derived. The grace and joy of systematic, scriptural paying, and away from the teasing, coaxing, sanctified hold-ups, and the appeals to the unworthy or lower motives. Liberated from the debasement of competing with restaurants and theaters, and the gaming table, the church fell back on her merits—on the simple dignity of appeal by reason of her spiritual ministry.

"Pity the sorrows of a poor old church" on a card suspended from the neck of a beggar suppliant is an unseemly and degrading spectacle for the church of the living God. The church of Jesus Christ a beggar! This church to which has been left the legacies of the ages!

But a good method and a definite business policy are not enough. If a member has ability to pay, and but little inclination, do not fire heavy batteries into his hard and impenitent heart. Build a fire within his conscience and thaw him out. This whole business, after all, is a question of spirit and life and love.—*From the Union Herald, Organ of the Union Church, Ridgefield, N. J.*

Along the path of a useful life
Will heart's ease ever bloom;
The busy mind has no time to think
Of sorrow, or care, or gloom;
And anxious thoughts may be swept away
As we busily wield a broom. —*L. M. Alcott.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

CO-OPERATION IN FRANCE.—A number of unfamiliar papers have found their way to my desk this summer. Among others *La Co-operation des Idees* (Readers will please imagine the proper accents, since the linotype machine does not give them), one in which not the least interesting feature is the extended announcements well displayed on the last of its four narrow folio pages. Fully three-quarters of this space is devoted to activities of which this little sheet is evidently the organ. The following appeal is one of the chief features:

"To Workers.—Like you we are workers. But we believe that human life has pleasures more intense, more lasting, more elevated and less burdensome than those of the saloon.

Do you wish to be one of us?

Our ambition is great; we desire truth, beauty, the moral life for all; we wish that all should be allowed to share in those good things which constitute the proper inheritance of humanity; as the sun for all eyes, so we would have the spiritual light rise for all understandings.

We desire a real civilization, which shall no longer exclude the majority of men, a civilization which shall no longer be the creation and the benefit of a part, but one in which all shall be called to compete and to share.

Comrades, aspiring to the employment of our hours of leisure for our physical, intellectual and moral development, that is to say, for our social emancipation, we erect, in face of the saloon and the music hall, our *Popular University*. . . .

THE CO-OPERATION OF IDEAS (*Popular University*) will include primarily:

1. A hall for courses and lectures for higher popular instruction, where each evening some eminent thinker, savant or artist will come to discuss with us the most serious artistic, scientific, philosophic, sociological and ethical questions.

2. An evening museum where the masterpieces of painting and sculpture will pass before us. Here, too, workers in art can exhibit the best products of their industry.

3. A theater where family entertainments such as readings, plays and musicales will be given every Sunday.

4. A conversation and work room.

5. A library, both for reference and circulation, always open. Here will be found the most important literary and social reviews.

6. Classrooms (languages, music, hygiene, stenography, photography, singing, etc).

Connected with this Popular University will be bureaus for medical, legal and economic advice, an inexpensive pharmacy, an employment agency, etc. Later we shall try to organize co-operative associations for supplies, production and credit.

The society of tomorrow will be a system of associations. We prepare the way for it.

We shall also organize for the fine weather a vacation colony at the seashore, scientific and esthetic excursions, visits to museums and simple friendly promenades.

The *Co-operation of Ideas* does not leave the women, children and apprentices outside its influence. In its domain the people *en famille* will be among sincere friends.

Comrades, make our rooms your rooms, our group your group. In face of the saloon which destroys the body and debases the soul, we throw open the *House for the People*, a fireside of justice and fraternity.

Like us you desire to be free men, men of sound judgment, and to acquire the habit of reflection and examination.

Together we will seek to know our duties and fulfill them.

We will also not neglect our rights, but each acquiring consciousness of his worth and his responsibility as an individual and as a member of the social body, we will exercise them. In a word, we will try to make Democracy leave the sterile formulas on which it is dying for the living, productive realities of liberty, justice and solidality.

Henceforth we form a living nucleus of the ideal society and we conjure you to unite with us."

Details as to lectures, study courses, etc., follow, and the statement that the modest subscription of 10 cents a month is the only formality necessary to secure membership in the association and a share in all its advantages. Another column gives business details as to the association for building the People's Palace with a blank form of subscription to its stock. The shares are 50 francs, one-tenth of which is paid on subscribing, the balance, subject to the decision of the Council of Administration. This whole movement is the work of Gabriel Seailles, George Deherme and their associates. The center of its activities is 157 Faubourg Saint Antoine, Paris.

A CORRECTION.—If UNITY readers will take the trouble to substitute the word *catechumens* for *catechisms* wherever the latter occurs in the second item of my *Foreign Notes* for September 20, they will find the matter not quite so devoid of sense as the types made it appear. M. E. H.

LONDON, ENGLAND.—We clip the following from the London *Enquirer* of September 8:

"The members of the Highgate Hill Unitarian Church have learned with deep regret that the Rev. J. T. Sunderland, whom after a six months' ministry they had invited to become their permanent pastor, and who is now in America, will be unable to return to them. During the past seven months Mr. Sunderland had endeared himself to the Highgate church, into the many branches of whose work he had thrown himself with great zeal and success. The reason of his leaving is the continued and severe illness of his wife, which necessitated his recent return to America. In his letter read to last Sunday's congregation, Mr. Sunderland says his wife's condition is such "that there would be great danger attending an attempt to make the long journey to London at present or probably earlier than another summer. There is therefore no alternative left me except to send you word severing permanently my relations with the Highgate church, for, of course, I cannot return to you leaving her behind.' He adds 'I could not have believed that in seven months of time it would be possible to become so much attached to a people as I find I have become attached to the Highgate church. I shall always look back upon my brief association with you with peculiar interest. It has given me some very dear friends. It has given me a deep and abiding interest in your church, your Sunday school, your homes, your young people, our children, the Channing House School and the earnest work which ou are all doing to make the world better. I shall follow your future movements with much solicitude and interest.' The news was received with deep sorrow, and the sympathy of the Unitarians, not only of Highgate, but also of London generally, will go forth to one whose short residence amongst them had already given promise of strong leadership and wide usefulness."

The many friends of Mr. and Mrs. Sunderland in different countries and over a wide range of territory will be glad to learn the latest word—that Mrs. Sunderland's health is improving slowly but hopefully.

IOWA.—The Iowa Unitarian State Conference is to be held at Humboldt, October 8-12. Rev. Elinor E. Gordon is to take charge of the People's church at Burlington, Iowa, October 1st.

Unitarian.—The annual report of the officers of the A. U. A. is a document of more than usual interest because it is the summing up of the seventy-five years of life and it deserves the unique dress that takes it quite out of the realm of the conventional. It contains in addition to the letter text, three diagrams of peculiar interest. Diagram "A" indicates the number of the Independent churches from 1850 to 1900, in which there is a gradual ascent from 200 to 440, yielding an average of nearly five churches a year. Diagram "B" shows the contribution of churches and individuals to the association in the last twenty-five years, ranging from twenty-five thousand dollars to eighty thousand. Diagram "C" shows the number of churches contributing to the association the same length of time. Here the lines run from 120 up to 340. The treasurer's exhibit is more interesting reading than ordinary documents of that kind, the printing conspiring with the office to make the exhibit clear.

THE NEW DEMOCRACY.—This is the way the *Coming Day* for September, a monthly published in London, which wages persistent war against the English war for the conquest of the Transvaal, puts it. Let those who will read what they will between the lines.

From Letter No. 1:

Dear Neighbour! What glorious weather we are having! * * * I notice your honeysuckle would be the better for a little nailing up.

From Letter No. 2:

The honeysuckle has not been nailed up in the way I intended. Please stop planting cabbages.

From Letter No. 3:

What your gardener has done is quite inadequate. There are still cabbages, as well as turnips, and many other things I strongly object to. Be good enough to let me have your garden roller in the course of the morning, and your reel and hose. I expect to be wanting some of your best orchids in a day or two. Your cat and dog are a great offense to me.

From Letter No. 4:

As you refuse to shoot your cat and dog and place your garden under my control, I shall not hesitate to appeal to the tribunal of force.

At this point the dear neighbour hears that numbers of armed men are being hurried up from different parts of the town to attack and seize his garden, and kill or capture himself, and he becomes alarmed. Next morning an advanced division is posted just outside his garden, with their rifles resting on the garden wall. He politely suggests that there are no sufficient grounds for quarrel, but expresses his perfect willingness, and indeed desire, that the matters mentioned in the letters shall be referred to arbitration, and proposes that meanwhile the armed men shall be withdrawn. Their continued presence after 48 hours' notice he will consider a virtual declaration of war.

From Letter 5 and last:

I deeply regret receiving such a message, but there is nothing to be said.

From certain speeches of the new diplomacy:

That bad neighbour made war inevitable. He insulted me with his 48 hours' notice, and began the war. We are fighting for freedom, justice and equal rights!

CHICAGO.—The Stewart Avenue Universalist Church has secured the services of a parish assistant. Mrs. G. J. Peart is hereafter to "give her whole time to the interest of the church and parish." She is re-arranging and revising the parish list and the monthly calendar is to be issued under her auspices. We congratulate our neighbor on this additional instrument of usefulness, the acquiring of a functionary necessary to every city church.

AMERICAN HUMANE SOCIETY.

Twenty-fourth annual convention of the American Humane Association, Pittsburg, Pa., October 9, 10, 11 and 12, 1900. Place of meeting, Chapel of First Presbyterian church, Wood street.

PROGRAM.

(Subject to change.)

TUESDAY EVENING, 8 O'CLOCK.

Opening of convention, President Jas. M. Brown.

Welcome to delegates, Mayor of Pittsburg, William J. Diehl, President Chamber of Commerce, John Bindley, James Francis Burke, Esq.

WEDNESDAY MORNING, 10 O'CLOCK.

Business: Secretary's and treasurer's reports. Report of committees.

Address, "Relation of the Courts to Humane Work," Jno. C. Haymaker, Dist. Atty. Allegheny Co.

AFTERNOON, 2 O'CLOCK.

Discussion, "Organization of Humane Societies in United States and Territories. How May Such Work be Best Accomplished," Hon. Jas. M. Brown.

Principal address not to exceed 20 minutes. Subsequent addresses not to exceed 10 minutes. Whole time not to exceed one hour, unless extended by a majority vote.

Discussion, "Live Stock While in Transit, as Applied to Territory West of the Missouri River," Hon. J. W. Springer, president National Live Stock Association.

Discussion, "Transportation of Cattle on Land or Sea, and Practical Methods for its Improvement."

THURSDAY MORNING, 10 O'CLOCK.

Reports of Children's Societies: Discussion of questions pertaining to Children's Organizations.

Address, "Vivisection, Human and Animal," Albert Leffingwell, M. D.

Paper, "A Suggestion," Mrs. Henry Asthaler.

AFTERNOON, 2 O'CLOCK.

Reports from Animal Societies. Discussion of questions pertaining to Societies P. C. A.

FRIDAY MORNING, 10 O'CLOCK.

Discussion, "Humane Education."—Best Methods—Present Methods.

Addresses not to exceed 20 minutes.

Miscellaneous subjects.

AFTERNOON, 2 O'CLOCK.

Final reports of committees. Election of officers. Miscellaneous business.

Adjournment.

Receptions will be given the delegates by the local society. Time and place will be announced at the convention.

One evening will be devoted to the Pittsburg exposition, to visit "Beautiful Jim Key," the educated horse, who is being exhibited here under the auspices of the local society.

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that I am qualified to judge a proposition and to give reliable business advice; that I will keep him fully advised of the conditions surrounding his investment; that there is

Nothing speculative in my operations;

and, finally, the confidence inspired by the following

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